

HOLINESS TO THE LORD

# JUVENILE INSTRUCTOR

Shurtliff Mrs B J 2436

VOL. XXXVI.

APRIL 1, 1901.

No. 7.

DESIGNED  
FOR THE  
ADVANCE -  
MENT  
OF THE  
YOUNG

GEORGE Q.  
CANNON  
EDITOR  
SALT LAKE  
CITY  
UTAH

DeBouzek Eng Co SLU

Published SEMI-MONTHLY By The  
DESERET SUNDAY SCHOOL UNION

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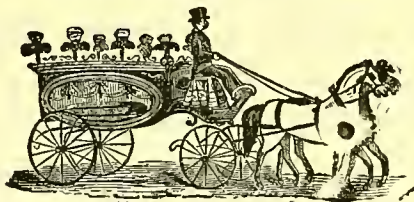
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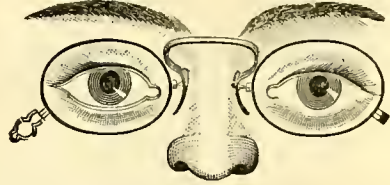
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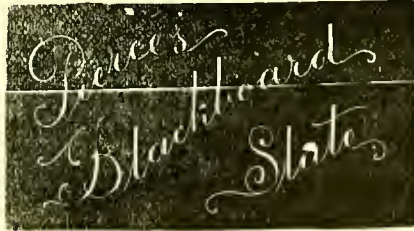
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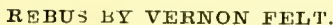
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For instance, there is only one M in these words, so you must not use the letter M any more than once in a word. We want to make this plain, because in our March 1st Word Contest, we had so many words with letters duplicated in them. Of course, you can use the letter O three times, or the letter C twice, and so on. Another thing we wish to impress upon you—be sure and send label from right medicine. Ask your dealer for BROMO LAX, the New Cold Cure without quinine. If your dealer does not sell this cold cure, send 25 cents in stamps or silver to Z. C. M. I. Drug Store, Salt Lake City, and they will mail you a box of BROMO LAX; or you can send 25 cents in silver or stamps to Post-office box 1094, Salt Lake City, with your list of words, and your list will be entered in this great word contest, and a box of the newest and best cold cure made, will be mailed to you by return mail. This contest is guaranteed to be genuine by the manager of this popular magazine—somebody will get the Twenty Dollars—why not you? Go to work at once. Send in your list early. The judges are now at work on our contest that closed April 1st, and the winner's name will be published in this journal of April 15th.

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PRESIDING PATRIARCH JOHN SMITH.

# JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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No. 7.

## LIVES OF OUR LEADERS.

### PRESIDING PATRIARCH JOHN SMITH.

**J**OHN SMITH, the Presiding Patriarch to the Church, was the son of Hyrum and Jerusha (Barden) Smith. He was born in Kirtland, Geauga (now Lake) County, Ohio, September 22nd, 1832. His mother died October 13th, 1837. She had six children—two sons and four daughters, and she died when the youngest was eight days old. His father was from home at the time of her death, in Missouri. On the 24th of December, 1837, his father married Miss Mary Fielding. She bore him two children, a son and a daughter.

In the spring of 1838 John went with his father's family to Far West, Caldwell County, Missouri, where he shared with the rest of the Saints in the persecutions there. In the months of October and November, 1838, his father, with his uncle Joseph and others, was taken by a ruthless mob, and, after being abused in many ways, threatened with death, etc., was finally lodged in Liberty, Clay County, jail. During the winter his father's family, in connection with many others, were driven out of the State. Although small, he suffered much from cold and hunger.

The family landed at Quincy, Ills., about the month of March, 1839, where they remained a short time. Brother Hyrum Smith came home from Liberty jail on the 22nd of

April, 1839. They subsequently went up the Mississippi River to a place then called Commerce, afterwards the city of Nauvoo. They shortly after moved about two miles down the river, where they remained in comparative peace for a short season.

On the 27th of June, 1844, his father and his uncle, Joseph the Prophet, were martyred in Carthage jail by a bloodthirsty mob.

In the month of February, 1847, John left his father's folks and started west with Heber C. Kimball's family. At this time he did not know where the people were going, but he supposed to California. This company crossed the Mississippi River on a ferry boat, and encamped on Sugar Creek, about ten miles out. After two or three days, boy-like, he got homesick and went back to see his folks. During his stay at home, which was only for a few days, the river froze over, and he crossed back on skates, and joined the company.

During the journey he had to drive loose stock, drive team, herd cattle and horses, and do any kind of work he could. Many times he was drenched in the rain. On one occasion Brother Heber P. Kimball and himself were driven by the force of the storm, stock and all, for a mile or so, although they



were on horseback. The company journeyed westward through Iowa, stopping many times by the way in consequence of storms and soft roads, or, to speak more correctly, no roads but soft prairie. They finally landed on the hill where now stands Council Bluffs City, and crossed over the Missouri River at a point where, as near as he can remember, now stands Omaha, called at that time Sarpee's Trading Post, among the Pottawatomie Indians. They then went up about six miles to the Little Papillon, and remained a short time. During his stay there he became acquainted with Colonel Thomas L. Kane, who was taken very sick, and John was his nurse for two weeks.

In or about the month of August they moved into Winter Quarters, on the river Missouri, where now stands the town of Florence.

In the fore part of September he learned that his father's family were on the road, and he went, in company with Brother A. W. Babbitt, back about 150 miles and met them. They came to Winter Quarters, where they remained two winters. He went to work with hired help, built a log house for the winter, and during the summer of 1847 made fence, tilled the soil, and took a man's place in the hay and harvest field, as he was the only male member of the family who was able to work.

In April, 1848, the family started for Great Salt Lake. It was rather a hard journey, as they did not have teams enough. John remembers that he had to drive a team composed of wild steers, cows and oxen, with two wagons tied together, and, before they had traveled over two miles, a wagon tongue broke and they had to camp for the night. On the way over the plains he broke several yoke of the cows and steers to work. He had to take a man's place, by standing guard at night, and in the day time to be the boy who brought the wood and water, herded the cows and assisted to double teams over bad places, up hills, etc.

On one occasion a circumstance occurred which he feels he will never forget. At about sundown, while the party were encamped on the Platte River, it was reported that a woman was lost. Without ceremony he took his coat on his arm and a piece of corn bread in his hand and started out up the road, to follow a part of the company which had left at noon. He had not gone far when he came up with a dead carcass, which was covered with wolves fighting and howling. He walked past as fast and as quietly as possible. He traveled six miles before he came up with any wagons. During this distance he passed about twenty such frightful scenes, but he got through safe, and he thinks he was unnoticed by the wolves. He stopped for the balance of the night with an acquaintance, and at daybreak proceeded on his journey, and found the lost woman, a little after sunrise, safe with her mother, six miles from where he stayed for the night.

On the 22nd of September, his sixteenth birthday, he drove five wagons down the "Big Mountain," east of Salt Lake City. It was dark long before he got into camp with the last wagon. On the way, one wheel of his wagon ran into a tree which was about fifteen inches through. He had to lie on his back and chop the tree down with a dull ax before he could go any further. At about 11 p.m. the next day he arrived in the Great Salt Lake Valley.

In the spring of 1850 John was enrolled in a company of horsemen, called the "Battalion of Life Guards," for the purpose of standing guard, or going out at a minute's warning, to protect the settlements from the marauding Indians, who were very angry at that time. For about ten years he was compelled to keep on hand a saddle horse and everything necessary for that purpose. Many times he was called and got up in the night and started off at once; at other times he had to leave in the heat of harvest, and then his wife was obliged to take his place in the

field. This he had to do in connection with working in the canyon and attending to the farm to support the family.

On the 21st of September, 1852, his step-mother died, leaving him to provide for a family of eight, three of them—one man and two women—being old people, the youngest over sixty-three years old; also one brother and three sisters younger than himself. He was at that time twenty years, less one day, old. On the 25th of December, 1853, he married Miss Helen Maria Fisher, who bore him nine children, five sons and four daughters.

In the spring of 1856 he went on horseback to Salmon River with President Brigham Young's party, a distance of 480 miles, and return, which occupied six weeks' time.

On February 18th, 1855, Brother Smith was ordained to the office of Patriarch under the hands of Presidents Brigham Young, Heber C. Kimball and J. M. Grant, and Apostles Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith and Lorenzo Snow, President Brigham Young being mouth. It may be well here to state that this is the only office in the Church which is handed down from father to son by right of lineage. His grandfather, Joseph Smith, Sr., was the first Patriarch to the Church. He was ordained by his son, the Prophet Joseph Smith. John's father, Hyrum Smith, was ordained to this office by his father; and John would doubtless have been ordained by his father if he had lived until John had arrived at a proper age.

On September 16th, 1859, John started for Florence with a four-mule team, to bring his sister and her husband and family to Utah. He traveled in company with Elder John Y. Greene across the plains, and made the trip from Salt Lake City to Florence in thirty-two days, laying over on the road two days of the time—distance, 1011 miles.

During his stay in the East he took his sister and her two youngest children and traveled across Iowa to Montrose, a distance of 350 miles, in eight days, with a pair of

mules and a light wagon, and visited Nauvoo and different places in Illinois, reviewed many places of his boyhood, and found quite a number of his connections. He returned to Florence in February, 1860, where he spent considerable time in assisting to put wagons and handcarts together, and in doing all he could to expedite the starting of the European emigrants on the plains.

In the month of June he was appointed by Elder George Q. Cannon, who had charge of the emigrants that season, to organize a company and take charge of it across the plains. He went to work at once, got a company of more than forty wagons in readiness, loaded his sister and family, and started out. The trip was made in seventy days.

At the general conference, April, 1862, he was called to take a mission to Scandinavia. On the 17th of May following he started out on horseback, without purse or scrip, to cross the plains and the ocean. He was invited by Elder John R. Murdock to go with him to the Missouri River, as he had charge of a company of wagons and teams to bring out emigrants. Brother Smith accepted the invitation, and Brother Murdock assisted him with provisions. All went well until about noon one day, as the company left the Sweet-water River, when Brother Smith was taken down with mountain fever. During the night the fever was very severe, and the pain through every joint was excruciating. Toward the latter part of the night he was administered to by some of the Elders, and in the morning was able to pursue his journey on horseback. He was very weak and had to get down often from his horse to rest.

At Fort Laramie he sold his horse, which was worth \$90.00, for \$40.00, and at Florence his saddle, which was worth \$20.00, for \$10.00. He met friends, who gave him money to assist him on his journey. His fare from Florence to Liverpool was about \$100.00. When he arrived in Liverpool he had twenty-one shillings in his pocket. This

paid his fare to London, where he had to get a passport from the American Minister before he could cross to the continent of Europe. There he borrowed money to take him through (which he afterwards paid) from Hull, England, to Hamburg, Germany. The boat met headwinds and a rough sea, and all on board were sick; even the captain had to get on deck for air. At Hamburg he met his cousin, Elder Jesse N. Smith, who had preceded him about eighteen months. Brother Jesse had with him an interpreter, and all went well. They reached the island of Seeland, Denmark, on the 12th of September, 1862.

Brother Smith remained on this mission until April 13th, 1864, when he started for home, sailing by way of the Cattegat. The captain ran into the Bay of Elsinore and lay over about seven hours in consequence of a heavy gale of head wind. Many passengers were sick.

While on this mission he studied hard and obtained a good understanding of the Scandinavian languages—Danish, Norwegian and Swedish. On arriving at Grimsby they found some emigrants for Zion awaiting them, who had traveled by way of Lubeck, and they all, about 300 in number, continued their journey by rail to Liverpool. There he was appointed president of the ship's company. He embarked in the large sailing ship, "Monarch of the Sea," bound for New York, having on board 973 souls of the Saints—Danes, Swedes, Norwegians, Germans, Scotch, Welsh, Irish, English and Americans—the largest company of Latter-day Saints which, up to that time, had left the shores of Europe. They were over forty days out at sea, with head winds a good deal of the time. On the banks of Newfoundland they saw

a number of very large icebergs. On their arrival at Castle Gardens, New York, they went immediately on board the steamboat "St. Johns," and sailed up the Hudson River to Albany; from there they traveled by rail to St. Joseph, Missouri, and thence by steamboat up the Missouri River to Wyoming, Nebraska.

On Brother Smith's arrival at Wyoming, he was appointed to take charge on the plains of a Scandinavian company of thirty wagons. He was there joined by more wagons in charge of Captain Patterson, making in all over sixty, for safety against the Indians, as the latter were very hostile that season, many people having been killed, and horses, mules and cattle stolen, and wagons burned. Many times on the journey ranchers, traders, and also officers at government posts would use every argument possible to induce them to stop for safety. The answer Brother Smith would give them was, "We are used to Indian warfare, and we have only provisions enough to take us home, even if we keep moving; and we would rather run our risk of fighting Indians than starve on the plains."

The company reached home safe on the 25th of September, 1864. After a few days the immigrants were distributed among their respective friends in the various settlements, but for several years Brother Smith was kept busy as an interpreter for the Scandinavians.

Since that time he has been engaged in the duties of his calling as a Patriarch, traveling through the settlements of the Saints, and attending to other business, and on the farm. Up to date he has given to the Saints 15,660 patriarchal blessings.



## SEQUOYAH AND HIS WORK.

NO tribe of Indians has figured more prominently in connection with the colonization and development of the United States than the Cherokees, with the possible exception of the «Five Nations» of New York, a confederation of five distinct, though closely related tribes. It is noteworthy that the Cherokee tribe has been proved through recent studies to be a branch of the same great family as these northern nations; i. e., the Iroquois, a family from the earliest times distinguished for the vigor and advancement of its national institutions, and for the character and native power of its leaders. For many years but little has been heard of the Cherokees. Living apart in Indian Territory, on land obtained by exchange with the American government, they have existed in peace and apparent happiness, a nation within a nation, under a constitution of their own framing, ruled by legislators, judges, and executives of their own appointment, and taught in a full school system of their own provision. They have made truly great progress, greater, in fact, than has any other known barbarian people in the same length of time; but the hope that they might continue on in this independent state has been destroyed through recent legislation by Congress, which abrogates many of their former rights and privileges and makes it seem certain that they and the associated tribes must soon disappear as separate peoples. This legislation has aroused within a short time some of the interest properly due to these so-called «civilized tribes,” and has recalled the names of the men among them that have been great in influence and achievement. Of these names, it is probable that none is destined to become better known to fame than that of the Cherokee half-breed Sequoyah, more commonly called George Guess. It is the purpose of this article to present some of the all-too-poorly-known events of

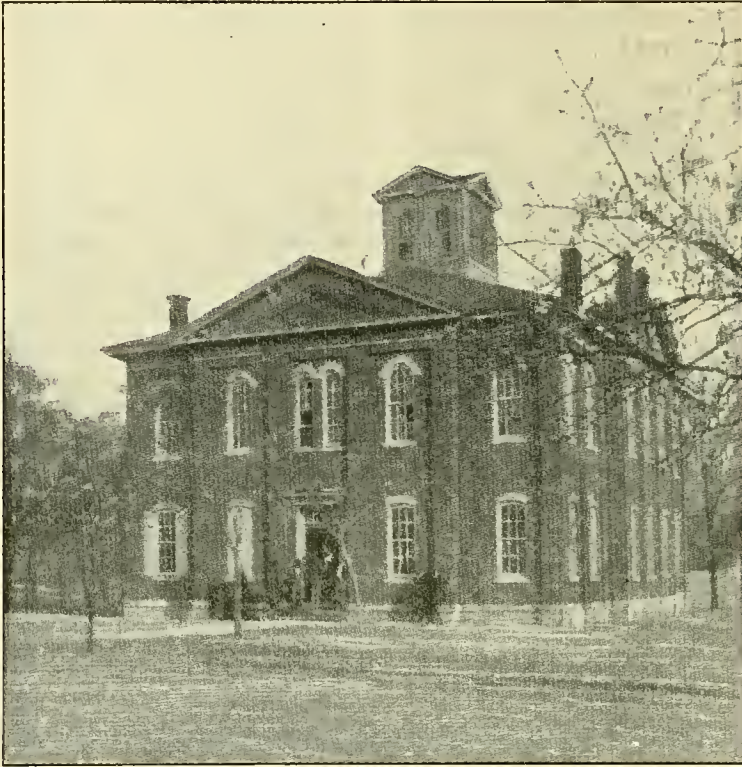
his life, together with the relevant historical facts.

The Cherokees were first met with by the intrepid Fernando de Soto in 1540; and it was more than a hundred years later, sometime after the settlement of South Carolina, that they were again brought into contact with Europeans. They are for the first time mentioned in writings of 1693. From the evidence at hand it seems certain that these Indians when discovered by De Soto were occupying practically the same territory as possessed by them in more recent times, migration theories and purported traditions to the contrary notwithstanding. This territory, or such of it as was undoubtedly within their dominion, embraced the mountainous country about the headwaters of the Tennessee, Coosa, Savannah and Wateree rivers, extending down the eastern slope of the Appalachians as far as the junction of the Wateree with the Santee, but in no case reaching the Atlantic Ocean. It thus covered much of the wide area now included within the states of Georgia, Alabama, Tennessee, Kentucky, Virginia and West Virginia and the Carolinas.

The Virginia colonists gradually extending their settlements up the James river, early entered this domain. They were not slow in perceiving the profits to be derived from trade with the Indians. Already, in 1690 it appears that a trader had taken up his residence with the Cherokees, although at this time the tribe had scarcely been heard of, and was not at all known in the settlements of Carolina. The venturesome Virginian was soon followed by a large and miscellaneous body of men attracted from all parts by the truly immense earnings of the business. The traders often openly boasted of making over a thousand per cent over and above the already sufficiently large clearings of the wholesale dealers and the taxes imposed by the colonial officials.

South Carolina first claimed the privilege of control over the commercial relations with the Cherokees; a few years later Georgia asserted sole right and jurisdiction in the regulation of this trade; while the royal superintendent of Indian affairs included the same function among the powers of his office. The result was much and long-continued controversy and dispute. Georgia,

beloved mountain valleys, the most beautiful and healthful country of all eastern America. Living more by agriculture than by the chase, they had here cultivated in security their fields of tobacco, squash, and maize; for time beyond faintest remembrance in the tribe, they had listened about the camp fire in peace and undisturbed faith to the counsels and traditions of revered chiefs and



WHERE THE INDIAN CONGRESS MEETS.

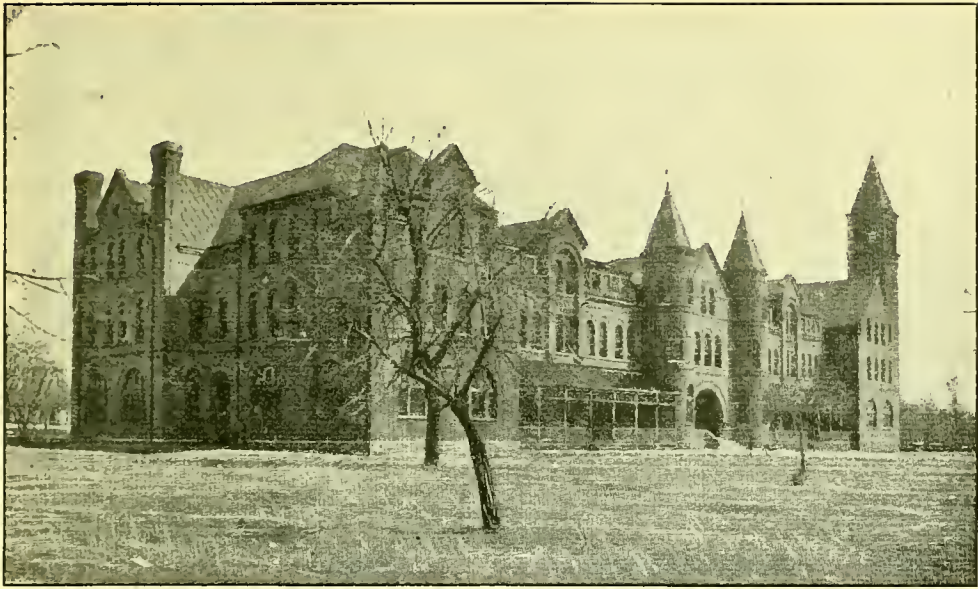
Council House of the Cherokees at Talequah. The present population of the Cherokee Nation all told is 22,800.

however, finally prevailed, and in the course of time Augusta became the great center of commerce, and the Savannah river the main highway for transportation and travel to and fro between the mountains and the colonies.

For unknown generations the Cherokees had lived safe from hostile invasion in their

patriarchs. But the coming of the traders was the cause and beginning of a rapid and far reaching change. The native mountaineers had already quailed in conflict with the colonists; they feared the Iroquois from the north, who had first been in contact with the European, and had armed themselves with his dreaded weapons. Firearms were





#### SEMINARY FOR YOUNG WOMEN, TALEQUAH.

Built at a cost of \$200,000 out of the Cherokee Nation's funds. The Seminary has 150 pupils. The percentage of education among the Cherokees is higher than in some states of the American Union.

now indispensable and the bow and tomahawk must be cast aside or passed over to the boys. A constant supply of powder and bullets was necessary, and this could come only from trade with the white men. Moreover, other needs, real enough to the Indian, had arisen; and various articles of European make were sought. Thus the traders made ready disposal not only of guns and ammunition, but also of such miscellanies as hatchets, knives, bright cloths, beads, paints, and combs; and, alas! also of whiskey, which heartless white men had taught them to crave. For all these things pay was uniformly demanded in furs, the obtaining of which quickly became the chief occupation of the tribe. The nation that had been an agricultural people, with villages fixed, now in large part became a nation of roving hunters and trappers, in many ways dependents and slaves to avaricious and unscrupulous traders, several of whom were laying foundations for well-known branches of the American aristocracy. The Cherokees now began to forget the traditions of their fore-

fathers; the rites of their simple faith ceased to be practiced, without being replaced by anything better; grave vices of drunkenness and sensuality, before unknown among them, now ran almost without check and became deplorably common.

To assure safety and to widen influence and patronage within the tribe it was very frequent that a trader married an Indian woman. Among other material advantages accruing from such marriages may be mentioned the provision of lodging and food while disposal was being made of merchandise,—a thing which was always expected of the native wife under such conditions. It may well be noted in this connection, moreover, that among the Cherokees, as among many other tribes, the rights of property and rank descended through the mother's line. Thus spurious issue was effectually barred. In the family organization the husband was accessory. Naturally enough it was not infrequent that the women eligible for marriage were possessed of considerable wealth.

In 1768 a German by the name of George



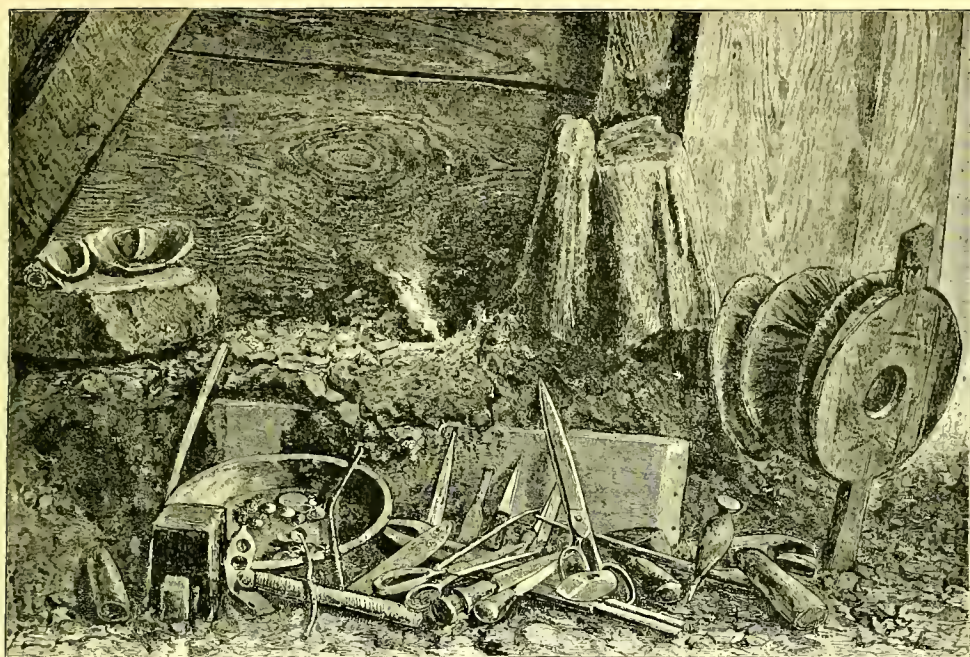
Gist set out from Ebenezer on the lower Savannah—a settlement established by his own countrymen—to trade for furs with the Indians. With two mules laden with the merchandise peculiar to the business he made his way by an indirect route through the mountain passes into the Cherokee country. He thus successfully avoided the tax collectors; for he had neither pass nor license, to procure which required money and influence much beyond his reach. The undertaking was very hazardous, and under the conditions the merchandise was liable to confiscation by the Indians; nevertheless, the outcome was without misfortune to Gist. Soon after arriving in the fur country, this stolid old German succeeded, through some means or other, in persuading an attractive and comely Cherokee maiden, of a family old and respected in the tribe, to become his wife. With her assistance he disposed of his merchandise in a short time, and then returned to the colonies with the pack mules well laden with furs. Afterwards Gist made several other profitable trips, and then disappeared, no more to be heard of among the Cherokees. Of his life previous or subsequent to his brief career as a trader there is no account; and what there is would make a useless record were it not that the son born to him by his Indian wife some months later, became one of the remarkable men of the nineteenth century.

The young mother possessed property, chiefly in the form of horses and cattle, which she cared for entirely herself. After Gist's final departure, she set to work with characteristic energy and activity, cleared and cultivated a piece of land, and became prosperous after the manner of her people. She named her child Sequoyah, although in later years he was more commonly known after his father as Guest or Guess, for so was the name pronounced in the tribe. The boy grew up on the little farm prepared by his mother. He soon became a help to her in making further clearings, tilling the land, milking the cows, building milk-houses and fences, and in

other similar ways. In this work he evinced a genuine pleasure, and a happy will, thus early showing himself markedly different from the youths with whom he might naturally companion. To them it appeared that the doing of work which the usage and custom of their race had assigned to women was undignified and degrading. Young Sequoyah gave evidence of much originality in all his work and introduced many improvements. It is stated that at an early age he invented an improved kind of milk-pan and skimmer. He loved solitude and spent much time in solitary wanderings over the mountains and through the forests. While on these rambles he whittled, carved, and constructed with a gifted skill various objects of fancy or of utility that attracted much attention.

Mrs. Gist at length obtained a supply of merchandise, mostly of a petty kind, and began trading on her own account. She took much care in teaching Sequoyah the qualities and values of furs; and often sent him along with the hunters that he might select the best furs before the white merchants would have an opportunity upon the return from the expeditions. At intervals, also, Sequoyah, taking with him a few pack horses, would travel down the valley of the Tennessee to the westward, there to trade for buffalo, deer, and other skins with the white hunters and trappers that had pressed into that country. The buffaloes were particularly abundant in the lower Tennessee valley at this time. Thus Sequoyah grew into a well-trained merchant; and the business begun on a small scale, with the years grew in size and importance.

In former days all of the larger and many of the smaller Indian tribes had their silver-smiths who wrought from silver and other metals bracelets, necklaces, rings, bands, and pendants of many devices, and frequently, also, such articles as match-cases, snuff-boxes, and tobacco-pouches. It was only natural that Sequoyah, who as a boy had so



TEMPORARY WORKSHOP OF NAVAJO SILVERSMITH.

loved to carve in wood, had his attention attracted to silver-smithing. To this trade he applied himself at odd times taken from business and worked at it with such skill and ingenuity as soon to become the most famous silversmith in the tribe. After a time, following a written copy made upon request by an educated half-breed, Sequoyah cut out a fac simile of his name in steel in the form of a dye with which he struck his name as a trade mark on each article that he made. Many of the rare old pieces of jewelry worn in the Cherokee nation today still bear the inscription «George Guest» for thus had the name been written.

From silversmithing to blacksmithing was not a long step. An interest long felt in the latter trade led Sequoyah to a desire of acquiring it. To gain an insight into the trade he made frequent trips to the shops of white men, where for hours at a time he would carefully observe and study each implement and operation to be seen; and his eyes missed nothing. On these occasions, however, he

was never known to ask a question or to seek any instructions at the hands of the smiths. When finally satisfied with his observations, he returned home, erected a shop, and then, to begin with, himself made every article needed for his work from the bellows down to the smallest tool. Patronage from his tribesmen came quickly; and George Guess, the merchant and silversmith, became equally well known as George Guess, the blacksmith. Here is but one instance of Sequoyah's strong independence, tinged, it may be, with a certain contempt with which he regarded most white men and their accomplishments.

The mercantile shop began by his mother had been carried on all the while by Sequoyah, under whose management an extensive and profitable trade had developed. In addition to this his cattle had become numerous; and his work as silversmith and blacksmith yielded good profits. In short, he was in most prosperous conditions, and was, moreover very popular throughout the Cherokee nation.



The American Indians in the natural state, untainted and unembittered by contact with Europeans, were everywhere notably hospitable and kind to friends and strangers alike. This native spirit found generous expression in George Guess. His place of business was thronged daily by those who came to share his untiring liberality as host or to hear his discourses and arguments as philosopher, for such he had become. Few matters affecting public weal and interests or the individual good of acquaintances passed by without careful and thorough analysis by his keen and independent mind. Across the counter assembled friends often eagerly awaited and discussed the conclusions reached by the popular merchant upon the various topics of the day, his opinions concerning which they had come to ask. Christianity and general religion in its different phases were frequently discussed; and George Guess took a certain delight in these topics.

There was a time in Sequoyah's life when it seemed that he would be lost in the whirlpool of dissipation. For the cups drunk with

friends at first in moderation in time led gradually further and further on, until excesses became frequent. Business lulled from inattention; orders for work were not filled; and the man, mind and spirit, was about to be swallowed up in the degradation of a drunkard. Yet drink, which has wrought such terrible havoc with the red-men from the first advent of traders among them, was not to be victor over Sequoyah. One day he sat himself down quietly to think over the ruinous drift things had been taking. The whole cause and meaning of his misfortune stood out clearly, and he resolved that the evil and destructive habit should be broken. The result was a prompt and strong halt, brought about by a rare seriousness of purpose and a strength of will thoroughly characteristic. The habit was thrown off once and for all; and the man it had nearly succeeded in enchaining passed safely over the most critical period of his life, and was once more free. Former prestige and prosperity quickly returned.

*R. V. Chamberlin.*

(TO BE CONTINUED.)



## IN THE CAPITAL.

**A**T high noon, Friday, January 11, we were traveling through the valley of Mexico on the Mexican Central express. But we suffered two disappointments during the short journey. In the first place, after nine months of horse-back travel we expected that the ride in the cars would almost take our breath away. Quite to the contrary; the train on which we rode reminded one painfully of the mixed train between Juab and Milford, which has a world-wide reputation. Secondly, the guide-books

have so painted the valley of Mexico that we thought to find an earthly paradise. It was one of the most dreary levels that we have seen on the whole trip. The stubble fields were dead and the freshly turned ground was damp and cold. There were no pretty villages or stately haciendas to relieve the monotony, and it was a welcome moment when we reached the railroad Y and backed into the station at Mexico.

Hackmen, hotel-runners, guides and all the other nuisances of a tourist-infested city



greeted our arrival. There was no doubt that we created a startling impression and were taken for fresh victims. Dusty and rusty, apparel half-Mexican, half-American and shabby at best, we needed the renovating influences of hotel, haberdasher and bath. But the first place to seek was the post-office. Most of us, owing to the failure to connect at Mazatlan, had been for two months without mail and for most of the time without any news of the outside world. Our ride on the tramway gave us our first impressions of the great city, and these were not of the most favorable kind. So far as noisome odors, and narrow, filthy streets go, the city of Cologne is fairly discounted. Had the poet Coleridge ever visited Mexico his apostrophe to the city on the Rhine would never have been written. One or two of the principal streets are clean and the shops and stores are elegant, but everything else is abominable. Were this city near the sea-level it would suffer from a constant scourge of yellow-fever.

Having satisfied ourselves as to everything that had transpired between the presidential election and the division of Utah Stake of Zion we proceeded to hunt accommodations, and soon were comfortably located in the Hotel Juarez, only half a block from the cathedral and Zocalo. Our host's heart had certainly been softened toward us, for he was not only unusually reasonable in his charges but he devoted most of his time to making our stay delightful and guided the boys to many places of interest that otherwise would have been missed.

Mexico is not an old city as the world goes. It was young when Cortez sacked it and when religious bigotry destroyed, as nearly as possible, every trace of a great civilization. It was young, but it was famous and powerful. In our own south-west the Moqui and the Zuni have legends of the time when Cuauhtenecs, the last of the Aztecs, ruled over them. Tradition says that the realm of the Montezumas extended from the

land of the Pawnees, on the north, to the great isthmus on the south, and that in many respects the civilization of this great empire was superior to any civilization in the old world except that of the Saracens in southern Spain. Dr. Draper, in *«The Intellectual Development of Europe,»* says that it was the misfortune of Spain to destroy two civilizations, each greater than her own, and from that time her own decadence has been steadily progressing, until today she is one of the weakest of European kingdoms. Be that as it may, the degenerate Aztec, as he is found in and about the city of Mexico, is absolutely incapable of self-government. He is cowardly, weak of body and seems utterly devoid either of the ambition or power to raise himself from his present condition of serfdom. The race is producing a few very great men. They are the exception and not the rule. In the general average the Zapotecs, and some other native tribes are in most respects their superiors.

Ever since Mexico was founded interest has centered about the Zocalo, now known as the *«Plaza Mayor de la Constitution.»* Here are focussed the principal streets of the city. From it the tramways diverge. About it a great part of the civil and ecclesiastical business of the nation is transacted. On one side of the Zocalo is the great cathedral; on another the national palace; on a third the city hall; while the fourth, called the *Portales de Mercondores*, is devoted to trade. Tradition tells us that in the year 1312 A. D., the warlike Aztecs, wandering southward to found a permanent home, reached the great lake in the center of the valley. It had been revealed to their priests that where they should see an eagle holding a snake in its talons they should stop and locate. When they reached the marsh that then occupied the site of Zocalo, the eagle was seen, perched upon a cactus, in the act of devouring a serpent. Hence the coat of arms of the nation and the sacredness of Zocalo to the Aztec race. Where the grand cathedral of Mexico

now stands was their temple, and the Montezumas lived on the identical spot now occupied by the federal building.

As our stay in the city was one of business rather than of sight-seeing, I had but little time to look around, but the Sunday that we spent there will ever be a memorable day for us all. We arose with the dawn and at eight o'clock held our regular sacrament meeting in an upper chamber of the hotel, omitting the singing lest we should attract some undesirable attention. At nine o'clock we had breakfast and the rest of the day was devoted to the streets. Leaving the Hotel Juarez we went to Zocalo, but were attracted first of all to the Flower Market, that is close to the cathedral. The picture that it presented would have been beautiful in June and when compared with our bleak and frigid January was most delightful. There was a wealth of violets, roses, marguerites and ferns. These were made up into pieces of most beautiful design and could be purchased at ridiculously low prices. A large bunch of fragrant violets could be bought for three and a half cents American money, and roses were proportionally cheap.

Crossing the plaza the next place of interest was the "Thieves' Market" a collection of rude booths or stalls covering the interior of a city block. It was a place in which old Fagin would have found his element. Here was displayed an aggregation of stolen, pawned and second-hand articles, from rusty nails to silver-mounted pistols; from old straw hats to elegant ponchos and serapes; from broken dolls to massive groups in bronze. At one stall were sold relics from Palenque and Mitla that were scarcely a week from the potter's hand; at another the cheapest chromos were represented as works of the old masters. Three or four prices are asked for everything. The dealer expects to come down at least one-half and really feels insulted if the original price is paid. Some great bargains may be found, but they are the exception not the rule.

It is usually the buyer that is taken in.

A walk down Calle de San Francisco, the principal business street of the city, brought us to the Alameda, which presented a marked contrast to the scene we had just left. In the beautiful park, shaded by stately trees, fragrant with roses and violets, adorned with classic statuary, were gathered the wealth, beauty and aristocracy of Mexico. The broad walks were covered with parti-colored canvas and here and there, in little groups, were tables where refreshments could be obtained. A military band from Chapultepec was giving a grand concert and the audience was a most appreciative one. We were much surprised to hear the English language spoken by so many people. A few were conversing in German, but our own tongue was heard almost as much as Spanish. In fact anyone from the States can get along in the city without a knowledge of Castilian. English is spoken in all the hotels and first-class places of business. A large majority of tourists in the city are Americans. British and American capital controls the stock market and the railroads. It is no wonder that the study of English is superceding that of all other foreign languages in the public schools. Furthermore the United States has become a mighty nation within the last three years and to use a slang expression, the Mexican government realizes on which side its bread is buttered.

The band played on and the throngs passed and repassed, a living kaleidoscopic panorama. Voices were subdued and foot-falls light. Two hours passed rapidly away. Then the band master made his bow to the audience. The long line of carriages and coaches filled up and were driven away and in a few moments a Sabbath quiet prevailed.

In the afternoon all Mexico went to the bull-fight and we followed the crowd. Taking the electric cars at the Zocalo, a ride of twenty minutes brought us to the Plaza de Toros. Before we reached the place the howling mob, lines of carriages, policemen

and soldiers showed that the affair would be one of some magnificence. The amphitheatre that seats 18,000 people, was comfortably filled, and when the band played and the alguazil, matadores, banserilleros, picadores, and attendants in gaudy uniforms, the horses gaily caparisoned, paraded around the ring, we were reminded of an old-fashioned circus. But when the fight began all was changed. The people would be satisfied with nothing but blood, and it mattered not whether man or beast was killed. The scene became brutally disgusting and most of our party left before the finale. One man, two horses and six bulls were killed. Other men and horses were badly gored, and yet the populace called the fight a very tame one.

The week that followed was a very busy one and the principal business was to wait in the offices of the government officials—sometimes for four hours before succeeding in obtaining the desired interview. But we were exceedingly fortunate in making friends with those in authority and all our requests were cheerfully granted. In this matter we

were greatly assisted by letters of introduction from Gen. Powell Clayton, the United States Ambassador to Mexico.

It strikes the visitor as strange that there is no middle class in Mexico. There are only the rich and the poor, the learned and the ignorant, the refined and the degraded. A gentleman explained this by saying that just as soon as a poor man obtains a little money he is not content to rise gradually, but immediately proceeds to put on the style and ape the manners of the rich until in a short time he reduces himself to a condition more pitiable than that from which he came. Until this tendency is overcome Mexico will continue to be a city of glaring contrasts.

One week of metropolitan life satisfied us. The skies were cloudy. A cold wind came from the frigid north. We were tired of pavements and longed for the freedom of the road. So with light hearts we bade farewell to the gay capital, packed our animals and set out for the great south land.

W. M. W.



## HISTORY OF THE EARLY CHRISTIAN CHURCH.

### FOR YOUNG PEOPLE.

#### CHAPTER VII.

Cruelty of Herod—Death of James—Peter Arrested—He is Delivered from Prison by an Angel—Execution of the Jailors—Miserable Death of Herod—Calling of Barnabas and Saul—Their Preaching in the Synagogues at Salamis—Events in Paphos—They go to Perga—John Mark Returns to Jerusalem.

**A**FTER having enjoyed a brief period of peace, the churches again began to suffer persecution. The ruler over

the land of Palestine at that time was Herod Agrippa I, son of Aristobulus, and grandson of Herod the Great. Like the Herods who preceded him, he was a wicked man, full of vanity, and exceedingly cruel.

His anger being kindled against the Saints, he ordered James, the brother of John, to be slain with the sword; and seeing that this pleased the Jews, he proceeded further, and had Peter arrested and imprisoned. When the churches heard of the imprisonment of their leader, special prayers were offered up con-



tinually in his behalf, and we shall see presently how the Lord answered the prayers of His people.

The night preceding the day on which Peter was to have been brought up for trial, he was sleeping in chains between two soldiers. The door of the prison was securely locked, and the keepers kept faithful watch. But notwithstanding all this care, the angel of the Lord that night entered the cell in which Peter was confined. A bright light surrounded him, and lit up the dismal room. He went over and awoke the Apostle, and told him to arise. Peter instantly obeyed, and the chains dropped from his hands. The angel told him to dress as quickly as he could, and to follow him.

When they had passed the first and second ward, they came to the outer gate, which opened to them of its own accord. They passed on down the first street, and there the angel left Peter. The Apostle lifted up his voice in praise to God, for having delivered him out of the hands of Herod and his wicked associates. Going on further, he came to the house of Mary, the mother of John, where a number of saints were gathered together praying for him. Peter knocked at the door, and a young woman named Rhoda, came to open it. She inquired who was outside, and Peter answered her. On hearing the Apostle's voice, she was so overjoyed and excited that, instead of opening the door, she ran back and told the people that it was Peter who was seeking admission. Some of those present thought the girl was becoming insane, while others said perhaps it was the Apostle's guardian angel. But the maiden continued to declare that it was Peter, and when they had opened the door, they beheld to their great astonishment, the man for whom they had been praying. Peter told them of his remarkable deliverance, and appointed some of their number to carry the news to the Apostles.

When the morning dawned the soldiers and prison guards became greatly alarmed

when they saw that their prisoner had escaped. They knew the fate that awaited them as soon as the news reached the king's ears; and when Herod learned what had happened, he gave orders for the keepers to be put to death.

After this, Herod went down from Judea to Cæsarea, where he remained some time. One day he dressed himself in his royal robes and ascended his throne. Many of his subjects were assembled before him, and he made a great oration unto them. To please him, as soon as he had finished speaking, they cried out, «It is the voice of a god, and not of a man,» and immediately the angel of the Lord smote the wicked king, because he gave not the glory to God. He died a miserable death, his flesh being eaten by worms\*.

A year had passed since Saul's arrival in Antioch, where a large and flourishing church composed of Gentile converts, had been established. During that time he had labored faithfully in his calling and had greatly strengthened the Saints. The Lord now called Saul and Barnabas to go to other parts

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\*An account of the death of Herod Agrippa is thus given by Josephus («Antiq.» Book xix: chap. 8.):

«He put on a garment made wholly of silver, and of contexture truly wonderful, and came unto the theatre early in the morning; at which time the silver of his garment, being illuminated by the fresh reflection of the sun's rays upon it, shone out after a surprising manner, and was so resplendent as to spread a terror over those that looked intently upon him; and presently his flatterers cried out; one from one place, and another from another (though not for his good) that he was a god. Upon this the king did neither rebuke them, nor reject their impious flattery. A severe pain arose in his stomach, and began in a most violent manner. He therefore looked upon his friends, and said, I, whom you call a god, am commanded presently to depart this life; while Providence thus reproves the lying words you have just now said of me; and I, who am by you called immortal, am immediately to be hurried away by death.»

of His vineyard, and after receiving their blessings under the hands of some of their faithful leaders, they set out for Selucia, where they took passage on a ship for Cyprus, a large, beautiful and fertile island in the Mediterranean, fifty miles south of Cilicia and eighty west of Syria.

Arriving at Salamis, a city on the east coast of the Island of Cyprus, Saul and Barnabas, who were accompanied by John, whose surname was Mark, disembarked, and spent some time in preaching to the people in their synagogues. Resuming their journey, they traveled westward, until they came to the city of Paphos. Here they found a Jew, a sorcerer and a false prophet, by the name of Bar-jesus. When Sergius Paulus, deputy of the country, and a very prudent man, heard that Saul and Barnabas were in the city, he sent for them. He received them kindly, and told them that he desired very much to hear them preach. But Bar-jesus, the sorcerer, tried to persuade the deputy not to give heed

to Saul and his companions; and when Saul saw this he boldly denounced the sorcerer, saying, «O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee and thou shalt be blinded, not seeing the sun for a season.\*

No sooner had these words passed from the lips of Saul, than a mist of darkness covered the eyes of the false prophet, and he was stricken with blindness. This greatly astonished the deputy, and he believed the things which Saul had declared unto him.

Sailing from Paphos, the three disciples went to the city of Perga,† where John took leave of them and returned to Jerusalem.

—————  
\*Acts 13: 10-11.

†Perga, a city of Pamphylia, in Asia Minor, on the River Castrus, forty-five miles from the shore of the Mediterranean.



### THE PRAYER.

I was in heaven one day when all the prayers  
Came in, and angels bore them up the stairs  
Unto the place where he

Who was ordained such ministry  
Should sort them so that in that palace bright  
The presence-chamber might be duly dight;  
For they were like to flowers of various bloom;  
And a divinest fragrance filled the room.

Then did I see how the great sorter chose  
One flower that seemed to me a hedgling rose,

And from that tangled press  
Of that irregular loveliness  
Set it apart—and «This,» I heard him say,  
«Is for the Master:» so upon his way  
He would have passed; then I to him:  
«Whence is this rose, O thou of cherubim  
The chiefest?»—«Know'st thou not?» he said, and  
smiled,  
«This is the first prayer of a little child.»

*Selected.*

# EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, APRIL 1, 1901.

## OFFICERS OF THE DESERET SUNDAY SCHOOL UNION:

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George Reynolds, Assistant General Superintendent

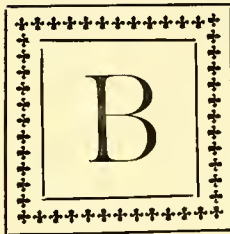
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## BIBLE ERRORS.



BECAUSE one of our Articles of Faith states "We believe the Bible to be the word of God, as far as it is translated correctly," a few of our Sunday School teachers have devoted considerable time in their classes in hunting up and enlarging upon some of the errors to be found in the English translations of the Old and New Testaments. As our duty is to create faith in the word of God in the mind of the young student we scarcely think that object is best attained by making the mistakes of translators the more prominent part of our teachings. Even children have their doubts, but it is not our business to encourage those doubts. Doubts never convert, negations seldom convince. Falsehood cannot be overthrown by negative teaching, but by establishing the opposing truth. We are not called to teach the errors of translators, but the truth of God's word. It is our mission to develop faith in the revelations of God in the hearts of the children, and "How

can that best be done?" is the question that confronts us. Certainly not by emphasizing doubts, creating difficulties or teaching negations. It is the positive element of personal testimony in teaching divine truth that gives that teaching power.

To give our teachings strength they should not only be based on the direct truths of the Gospel, but they should be clear in our own minds. It is difficult to prove to others what we ourselves do not understand. This is an age of criticism; there is a spirit of enquiry among our youth growing daily by reason of the increase of education. Much of this enquiry is natural and proper, and should be guided, not opposed. There is, however, other criticism strongly tinged with the spirit of irreverence, which if it fears God, certainly does not respect His servants, and which should be silenced as the foe to all that we most love, honor and respect. But, unfortunately, the teacher who drags his class along week after week in the endeavor to find mistakes in the translation of the Bible gives opportunity for this irreverent criticism, and strength to those who delight in it. The clause in the Articles of Faith regarding mistakes in the translation of the Bible was never inserted to encourage us to spend our time in searching out and studying those errors, but to emphasize the idea, that it is the truth and the truth only, that the Church of Jesus Christ of Latter-day Saints accepts, no matter where it is found.



## SUNDAY SCHOOL NOTES.

Elder Levi N. Harmon, of Huntington, has succeeded Patriarch Alexander Jameson as superintendent of Sunday Schools of the Emery Stake of Zion.

Elder Thomas Memmott of Scipio has been appointed stake superintendent of Sunday Schools in the Millard Stake, he has also been



chosen stake superintendent of its Religion Classes.

The name of the stake superintendent of Religion Classes in the Star Valley Stake is Byron H. Allred, Jr., not «Allen,» as erroneously printed on page 54 of the present volume.

The semi-annual conference of the Deseret Sunday School Union will convene Sunday, April 7th, 1901, at 7 p. m. in the Tabernacle, Salt Lake City. It is desired that every stake of Zion be represented at this meeting.

If any Sunday School wishes to purchase for its use some curtains cheap, those used for the separation of departments, the Fourth ward Sunday School of Ogden has some to dispose of. Address the secretary, Miss Belle Kerr, 2112 Adams Ave., Ogden.

Sister Sarah Whalen has sent us an interesting account of the fourteenth anniversary reunion of the Fourth Ward, of Ogden, Sunday School which was held on the evening of Wednesday, February 13th. Elders J. M. Tanner and H. S. Ensign, of the General Board of the Union were present. From their report and Sister Whalen's letter we are assured that it was a brilliant, a merry and an interesting affair.

We have also been favored by Sister Ruth Hunter, the secretary, with the minutes of the anniversary conference of the Taylor (Weber Stake) Sunday School, which was held January 27th, 1901, it being exactly seventeen years to the day from the time the school was organized. The proceedings were of the character suggested by the General Board for such occasions, including the presenting and sustaining of the ward Sunday School officers and teachers.

Our brethren and sisters interested and engaged in Sunday School work who may attend the April Conference of the Church and of the Sunday Schools, are reminded that the

Union Board has a pleasant room fitted up with a library, writing material and other conveniences for their use and comfort. It is Room 401, Templeton Building and convenient to Room 408, the office of the Sunday School Union, where Sunday School business can be readily attended to, or purchases of Sunday School supplies be made.

Assistant Superintendent Jos. J. Williams, of the Jordan Stake of Zion, sends us an interesting account of a very profitable ward Sunday School conference held at Bluffdale on Sunday, March 17th. Two sessions were held—morning and afternoon, and the program consisted of review exercises by all the departments, lectures by the pupils and the presentation of the Sunday School officers. In the afternoon many parents and visitors were present, and the whole proceedings were highly creditable to the school and the teachers.



#### DATES FOR HOLDING ANNUAL STAKE SUNDAY SCHOOL CONFERENCES, 1901.

- April 27th and 28th, Saturday and Sunday, Box Elder.
- May 11th and 12th, Saturday and Sunday, Cache, Utah, Juab.
- May 18th and 19th, Saturday and Sunday, Nebo, St. George, Malad.
- May 25th and 26th, Saturday and Sunday, Sevier, Jordan, Woodruff, Millard.
- June 1st and 2nd, Saturday and Sunday, Bingham.
- June 8th and 9th, Saturday and Sunday, Bannock (1st district), Beaver.
- June 15th and 16th, Saturday and Sunday, South Sanpete, Bannock (2nd district.)
- June 22nd and 23rd, Saturday and Sunday, Wasatch, Morgan, Wayne.
- June 29th and 30th, Saturday and Sunday, Panguitch, Pocatello, Bear Lake, Star Valley.
- July 13th and 14th, Saturday and Sunday, North Sanpete, Oneida.

July 20th and 21st, Saturday and Sunday,  
Fremont, Granite.

July 27th and 28th, Saturday and Sunday,  
Alberta.

August 23rd and 24th, Saturday and Sunday,  
Cassia.

August 24th and 25th, Sunday and Monday,  
Weber.

August 31st, and September 1st, Saturday  
and Sunday, Tooele.

September 7th and 8th, Saturday and Sun-  
day, Emery, Summit.



### THE TWO BOYS' PRAYER.

**W**ILL, let's kneel here together and pray, before we return to camp."

The speaker was a mere boy, of scarcely more than sixteen summers, while his companion to whom he addressed the foregoing words in a trembling voice, was only two or three years his senior. They were standing on the top of a high, cedar-studded hill that overlooked the great Snake River Valley which stretched far to the north and west, and down in a sheltered bend of the creek, a quarter of a mile away, was encamped the party of travelers to which the young men belonged. The company was *en route* to a distant territory, where employment had been secured for the summer months. An Indian reserve had now been reached, and though the Indians were not hostile, it was feared that the many fine horses in the herd would prove too great a temptation for the horse-loving Redskins, and so each night two of the company were detailed to stand guard till as late an hour as they thought necessary. When the turn came of the two above-mentioned, who were by far the youngest of the party, right glad were they to go out, if only to be by themselves for a short time. For a week their young hearts had been grieved by the coarseness and depravity of some of their companions, who seemed to take delight in making life as unbearable as possible for the two boys who were now for the first time away from home and who were all unused to the

rough ways of the world. Scarcely had the journey begun when they were nicknamed "College" and "Tony", and it was said of them by one of the party that they were "just too awful good for anything; but just wait a little while; they'll forget their Sunday School ways, and will be smoking, and chewing, and swearing as bad as anybody."

They gladly accepted the call to guard duty, as now for a few hours they could enjoy a long desired peace and quietude. They climbed the steep hill, upon which the cattle were grazing, and rested only when they had reached the very summit. There they sat and talked long and confidentially, rehearsing the ills that they had suffered from the rude conduct of their fellow-travelers, and each received comfort and consolation from the other, as only kindred sufferers can receive and bestow.

Occasionally there would come to their ears the sound of a demon-like shout from the camp below, a yell that would make a wild Indian green with envy, and the boys dreaded the time to come when they must return to camp and mingle again with that which was repugnant to their very souls.

The moon rose in all her effulgent glory, and from the south-west came the first warm breeze of springtime, and though the hour of midnight had long since passed, the now happy youths were loath to seek their much-needed rest. Turning from the subject of their unpleasant experiences in camp at night

and in their travels by day, they talked of the loved ones and happy scenes of their distant home. Then they conversed about the Indians, whose villages were but a few miles away. Perhaps this hill had witnessed many a scene of love and romance, where dark-eyed brave had wooed the heart of dusky maid. And here, too, may have been enacted some of the fierce struggles that have cost Lehi millions of his favored sons. Soon a silence fell between the two, a silence that was almost painful. Each felt that the other fain would say something that lay nearest his heart, but neither seemed to have the courage to speak. It was the younger one who at last broke the silence: «Will, let's kneel here together and pray, before we return to camp.» His hand was eagerly grasped by his boy friend, dearer to him this night than ever before. «I have been trying to bring myself to make the same proposal for some time,» said Will, his voice trembling quite as much as did that of the first speaker. «And,» he continued, «let us here make a compact that we will stay by each other during the months that are before us, and that with the help of heaven we will remain firm and true.» Silently they clasped hands to seal the pledge, and then, upon that glorious hill-top where God and angels seemed so near, they kneeled and the prayer of the older one broke the stillness of the night. His voice was tremulous at first, but soon became firm and steady. He fervently prayed that God would lend strength to His two servants, who in their youth and weakness were to be thrown into strong temptations and among evil surroundings, and keep them safe from every harm, and that they might return unstained and pure to their dear ones at home. The prayer ended, they walked in silence to camp, their hearts overflowing with inexpressible joy and peace.

The next night when the guards were to be chosen, the two boys volunteered to go, and no objection being made, they again enjoyed several hours of quiet conversation to-

gether, and before returning to camp engaged once more in prayer, the younger one praying vocally for the first time in his life. Every night thereafter they proffered their services as watchmen, and even after all danger of losing the horses was past, they would go out «just to see that all is well,» before retiring for the night. Most of the party knew that the boys went only to get away from the roughness of camp, but little did they know of the earnest prayers that were uttered out there in the darkness of night.

At length the company reached their destination, and a permanent camp was made. The two who figure in this narrative drew a covered wagon some distance away from the others, so as to be comparatively free from the noise and hilarity of the camp, and there they established their sleeping quarters, and improvised a little library and reading room. They had brought some books with them, and every week papers and magazines were sent them from their distant home. After the labors of the day were over and supper had been partaken of, they would retire to their humble seclusion and spend the evening reading, or conversing upon subjects that were profitable and elevating. Each Sunday, too, was spent in this manner, instead of being given up to hunting, fishing, or carousing, as with some of their fellow-workmen. Before the summer had passed most of their companions had ceased to ridicule them, in fact would resent any undue interference with them.

The boys returned to their homes unstained by any of the evils that had surrounded them for so many months. They relied upon the promise of the kind Father, who has said «I will not forsake,» and that promise was verily fulfilled.

Many years have passed since that memorable summer, and the two who then for the first time proved themselves valiant in life's battle against wrong, are faithful and valued members of the Church, and respected and honored citizens of the State. The older one



is a leading educator in his County, and has been honored with positions of trust; while his young companion has performed two

foreign missions, and was a presiding High Priest in Zion before reaching the age of twenty-five years. *D. F. C.*



## PROCEEDINGS OF THE SECOND CONVENTION OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

*Held in Salt Lake City, Monday and Tuesday, November 12th and 13th, 1900.*

(CONTINUED FROM PAGE 170.)

### TUESDAY AFTERNOON SESSION.

**T**HE Convention reopened promptly at two o'clock. Professor Evan Stephens acted as musical director. «Hope of Israel,» was the opening hymn. Elder John Henry Smith led in prayer. The following hymns were then practised: «Improve the Shining Moments,» «The Primary March,» «Our Mountain Home so Dear,» and «When the Rosy Light of Morning.»

THE STUDY OF THE SCRIPTURES, THE DESIRABILITY OF BECOMING BETTER ACQUAINTED WITH THE WRITTEN WORD OF GOD,  
ELDER T. A. CLAWSON.

The subject that has been assigned me, is, to my mind, one of very great importance, and I will briefly treat it under the following headings:

- (1) The importance of the study of the Scriptures in the Sunday School.
- (2) The influence which a better knowledge of the word of God has upon the pupil.
- (3) This life a preparatory course for the kingdom of God.

The importance of the study of the Scriptures in the Sunday School is manifold, since it is upon the youth of Zion that the labor of bearing off the kingdom will come; and to fit and prepare them for this work it is neces-

sary that the training should begin early and a foundation be carefully laid.

Children, if interested, will learn very rapidly and what they learn, under these conditions, will be of great benefit to them, hence to acquire the best results in the study of the Scriptures, all the work should be carefully mapped out according to the capacity and department of the pupils.

It is generally in the Sunday School that the children get their first ideas of the Scriptures, and to make those ideas beneficial to them in their future life, it is necessary to impress upon their minds the importance of the Scriptures.

This can best be effected by teaching them that the Lord, who is their Father in heaven, created all things both in heaven and on earth, and that He holds in His hands the destiny of all things; that man was placed on the earth that he might grow and develop, both spiritually and physically, and become the perfect man; and that through a series of progressive steps he can return into the presence of his Father in heaven. This being the case, the children are taught that in order for man to accomplish these things it is necessary for him to learn what is required of him, and how he shall live here on earth to obtain these great blessings.

All God's creations are governed by law, all kingdoms have a law given unto them,

and unto every law there are certain bounds and conditions, therefore, according to the law that man obeys will he be entitled to enter the kingdom governed by that law.

Now the Lord never requires anything from His children except He opens the way whereby they may accomplish the same, and as a means of their gaining eternal life in His presence He has given them certain laws and ordinances to obey. Having learned that there are laws and ordinances to obey, our next desire would be to know where they could be found and how they are administered. Here then comes the importance of impressing upon the minds of the children that these precious things are contained in the Scriptures and they came there in the following manner: «Holy men of old wrote and spoke as they were moved upon by the Holy Ghost,» and a record was made of these things, which record has been handed down to us for our profit; also, that anciently when the Lord desired a man to do anything, or a prophet to teach the people His will, He spoke to that man or prophet either by voice, dream or vision, and these instructions became binding upon that man or that people. A record being made of these things, they were had among the people. Now we can read in the Scriptures what God required of those people anciently for their salvation, and as He is the same yesterday, today and forever, and is no respecter of persons, those same obligations are required of us, therefore we find a study of the Scriptures of very great importance in teaching us the requirements of God.

(2) The influence which a knowledge of the written word of God has upon the developing mind is worthy our most careful consideration, as a mind impressed with a reverence for the will of Deity develops in channels that bring to its possessor the greatest source of happiness. It is the Spirit of God that lighteth every man that cometh into the world, and when man knows and acknowledges that light, his mind will receive more light and he will comprehend more fully those

things which he may desire to pursue in his life, be that art, mathematics, professional life, or tilling the soil. The truly great mind is that which develops under the divine influence of the Spirit of God, wrought by a knowledge of the written word of God.

The influence which a knowledge of the written word of God has upon the moral condition of man is very marked when that knowledge is had by one possessing faith, because it tempers his habits and frequently prevents him from forming bad ones. Take a child and teach him what the law of God requires him to do, and out of his desire to serve the Lord and keep His commandments he will shun those things which have a tendency to destroy his moral development. It is often the ignorance of the written word of God that causes persons to become morally depraved; and where they recognize no law and become a law unto themselves, they foster and encourage those things which are soul-destroying. A knowledge of the written word of God arms a person with a powerful weapon whereby he can resist the evil and temptation by which he is surrounded at all times. It is but natural that the Lord would give unto His children power to resist temptation and evil, provided they desired to serve Him and keep His commandments; and how could they thus desire if they did not know them? and how could they become better acquainted with them than by a careful study of the Scriptures? Therefore it becomes desirable on our part to learn these things.

As the written word of God, containing the revelations given to His servants anciently, has proven of such value in leading them into to the truth, it is but reasonable that God would communicate with His children today and teach them what He requires at their hands. If He spoke to holy men of old He will speak to holy men today and in the future, therefore our knowledge of the written word of God would strengthen our faith in the revealed word of today, and the living

oracles that are in our midst, would be more honored as men of God.

(3) This life a preparatory course for the kingdom of God:

That man was placed on the earth for a purpose, that the earth was organized for his special blessing, and that mankind through this life may be made eternally happy or miserable is abundantly evidenced in the Scriptures; hence there should be a desire on the part of all mankind to know what was the object of their being placed here.

It is impossible for a spirit to receive a fullness of joy unless it becomes associated with element, and spirit cannot become associated with element save it come down on earth and dwell in a tabernacle of flesh and bones, which is composed of the elements of the earth.

Now the earth was organized on purpose that all spirits who kept their first estate might be added upon by coming down and getting their earthly tabernacles and thereby gaining the experience which this life brings. A spirit to become acquainted with, and to have a full knowledge of this life, must pass through it in a body of flesh and bone, and endure all the suffering, pain and sorrow that flesh is heir to; hence this life becomes a school of training which is to prepare us for something better in the life to come. In our first estate we walked by sight, while in our second all our former knowledge is taken from us and we now walk by faith, and this is to prove us therein, that we are willing to do all that God may command us. Herein again is the desirability on our part of becoming better acquainted with the written word of God, for in them we learn how men have become acquainted with God and His commandments, how they desired to serve Him, and how their faith grew and increased until they were counted worthy to bear His name and preach the Gospel in all the world. That God blessed them in their ministry is manifested in the zeal with which they carried the work to all parts of the world and suffered all manner of persecution for His name's sake.

To become well acquainted with the lives of these men is to gain greater faith in the work that we have to do, and this can only be accomplished by our knowledge of the written word of God. The mainstay to true happiness is found in keeping the commandments of God and having the companionship of the Holy Spirit in all that we undertake to do. This we find in the abundance of the Scriptures which show how God prospered and blessed the people when they kept His commandments and how He chastened them when they would not serve Him. True happiness is found in making others happy, and if the Spirit of the Lord brings joy to your soul, how could you make others more happy than in teaching them how to gain that Spirit; and how could they get a better acquaintance with the requirements necessary than through the written word of God! The desire of all souls should be to gain eternal life, and how could they have that desire, if they knew nothing pertaining to eternal life! Therefore we should teach fully and carefully the Scriptures, that our children may have a better knowledge of the written word, and that that knowledge would cause the desire to grow up in their hearts to strive for eternal life in the kingdom of God.

Thus we can see the great value of the study of the Scriptures in the Sunday School as being the foundation upon which to build our future life, and how desirable it is that all of us become better acquainted with the written word of God. Amen.

«Kind words are Sweet Tones of the Heart,» was sung by Elder Horace S. Ensign.

TITHING, PRESIDENT LORENZO SNOW.

President Snow, who was in delicate health, after excusing himself from attempting to speak at great length, said:

I have been perfectly delighted and surprised at what I have seen and heard at the sessions which I have attended of this Convention. I felt desirous of being informed as to the progress made by this great factor,



the Sunday School, in advancing the interests of the Church and Kingdom of God in the earth; and I repeat, that I have been both delighted and surprised at the proceedings of the Convention. Indeed I may say, that I have been instructed; and if I, a man of eighty-six years, can be instructed, I see no reason why adults generally cannot derive profit as well as pleasure from attending your meetings.

I will now read a portion of the 119th section of the Doctrine and Covenants, as follows:

“And I say unto you, if my people observe not this law, [tithing] to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion.”

We are enabled to meet in this beautiful hall because the people have obeyed, either in whole or in part, the law of tithing. We have temples, and we receive blessings pertaining to them, even the highest ordinances ever administered to man on the earth, by reason of our obedience to this law. And it will be by reason of our obedience to this law that the land and region of country now occupied by the Latter-day Saints will be sanctified, and be made literally a land of Zion, a land in which the judgments and statutes of the Lord will be kept. As the Sunday School is a great factor in our midst, a means by which the children and youth of the Saints are being taught in the ways of the Lord, it is meet and proper that its officers and teachers should receive in their hearts and very souls the spirit of this law, so that they may be fully qualified to impart the same, and to impress the rising generation with its importance and sacredness. It is required of you, my brethren and sisters, to not only obey the law yourselves, but to teach it to others, even to the rising generation, in a Sunday School capacity, and in

proportion as you are able to receive the spirit of it, you will be able to impart it, and teach it.

This holy and sacred law has been taught and practiced more or less from the beginning of our history to the present time. It was enjoined upon the Saints by the leaders of the Church, the pioneers of this western country, in the most solemn manner in the early settlement of these valleys. The Prophet Brigham was especially zealous in laying down its importance and sacredness, also in showing how essentially necessary it was that it should be faithfully observed in order that this land to which the Lord had gathered us might become sanctified, and be in reality a land of Zion unto us, His people, and unto Him, our Father and God.

We had been driven from our homes time after time; we had been persecuted and ill-treated; and were still liable to be thus afflicted when the Lord, in His mercy and by the power of His might, delivered us out of the hands of our enemies by bringing us to this goodly land. And fully appreciating the great salvation which had been wrought out for us, and full well knowing the designs and purposes of the Lord in bringing us here, and the means which He had provided to insure our safety and protection in the future, the Prophet Brigham made it a requirement on the part of every member of the Church to obey this law, and he went so far as to excommunicate some, and to call upon the Bishops to deal with all under their jurisdiction who should be found disobeying it. It was not because he wanted to be severe on the people that he took this course; on the contrary, it was because he wanted to save his people, and by sanctifying the land to which the Lord had so wonderfully and miraculously brought them, place it beyond the power of their enemies to ever drive them again and despoil them of their homes. I want to impress this idea upon you, as religious teachers of the youth of Zion; and as the Prophet Brigham required it at the hands

of those who settled in these valleys to observe this law, so I require it at your hands, not only to obey it, but to teach it to the children of the Latter-day Saints, and to impress it upon the tablets of their memories, so that when they shall grow into years of discretion, it may be said they were taught it, and that they obeyed it from their youth up.

I regret to say that the inhabitants of Zion have not honored the law of tithing by their obedience to it as it was once hoped and expected they would do. But there came a time when the Lord in His compassion had to take note of this state of things, and the result was that I became deeply moved upon to call attention to the non-observers of it, and to the partial observers of it, which I am thankful to say, has resulted in quite an awakening of the people to the conditions which were confronting us, and quite a reformation has thus been produced. But notwithstanding the efforts of myself and my brethren in presenting this matter to the people; notwithstanding our anxiety to see the names of the whole people recorded as observers of the law, and the pleasure it afforded us to witness so ready a response to our preaching, to my utter astonishment I was shown a book compiled at the Presiding Bishop's office containing the names of about 10,000 members of the Church who were classed as non-tithe-payers. Think of that, you officers and teachers of our Sunday Schools! Think of it, in the face of what the Lord has said that «if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.» Think of it, ye Elders of Israel and Saints of the Most High God! Here is a law revealed specially for our protection and safety, as well as for our advancement in the path of righteousness and holiness; a law by which the land on which

we dwell might become sanctified; a law by which Zion might be built up and established never more to be thrown down or removed out of her place by wicked and ungodly men, and we who are to be the recipients of such great and inestimable blessings were found direlict, weighed in the balances and found wanting.

Well, there has been a marked improvement amounting perhaps to a reformation since we commenced to preach this doctrine to the Latter-day Saints a little over a year ago; but still, as has been intimated, there is much room for improvement yet; and I hope to see the people, young and old, so imbued with the spirit of this law of tithing, that it will be observed throughout the land of Zion, and by the missions abroad as well, so that when scattered Israel shall be gathered they will be prepared to live this law without having to be taught it and educated up to its practice.

Now a word about Zion. The Lord has revealed to us where the Zion of the Latter-days, the New Jerusalem, shall be located, and many of our people are already beginning to look forward to the time when the work of building up that Zion shall commence, and some have expressed themselves as being desirous of contributing of their means to purchase back again the land which once belonged to us, the land which has been designated of the Lord to be used for this purpose. But I know of no better way to accomplish the purposes of the Lord in this direction than to engage ourselves in the work of educating the youth of Israel in the spirit and observance of this law, the law by which that portion of the earth which we inhabit, called Zion, shall be sanctified and made holy unto the Lord, even as Enoch and his people sanctified the portion of it occupied by them in their day and generation. And as soon as we shall be prepared and qualified to live up to that which is now required of us, we shall then be ready to enter upon the practice of the higher law of con-

secration, which law was first revealed to and obeyed by the people of Enoch's City, and which law was revealed to our fathers in the early rise of the Church, but which they were not able to endure through, perhaps, lack of proper preparation on their part. But the time has now come when their sons and daughters must be stirred up to doing the things required at their hands necessary to secure that country, for I assure you we will never return to Jackson County, Missouri, until we strictly comply with this law; and when we shall have arrived at that state of perfection, we shall then be prepared for the higher law of consecration, under which law the people of God will operate in the building up of this great city of Zion, upon which, the Lord has said, a cloud shall rest by day and a pillar of fire by night.

Now may God bless you as officers and teachers of our Sunday Schools; and may God bless you as delegates from the various parts of the State, who have come together for the purpose of instructing and being instructed, and of combining on the best methods of advancing the interests of our Sabbath Schools. I am sure you have been blessed and instructed, and that you will be fully repaid for the sacrifice you have made in coming to this Convention. Amen.

KEEPING PACE WITH THE CHILDREN, APOSTLE  
HEBER J. GRANT.

Before speaking on my subject, I will say it seems to me that a Sunday School Convention without something to remind us of Brother Goddard would be like a Sunday School Convention with something left out. Therefore I shall endeavor to sing, «Who's on the Lord's side? Who?» and would like the Convention to join in the chorus. (Brother Grant then sang four verses of the song named.)

I hold in my hand a book containing all of Brother Goddard's songs, written in his own hand-writing, very beautiful indeed. He was one of the finest penmen that I ever knew.

There is a brief history of his life in the front of this book, also; and the songs, as you are all aware, are full of good sentiment. And you know, Brother Goddard loved to sing the songs of Zion because he loved the sentiments that are in those songs. He wrote the songs in this book at my request. I told him I would perpetuate his memory by learning these songs and repeating them to the Sunday School children. But a year ago, when Brother Ensign told me that anybody could learn to sing that had determination, I determined to learn to sing, although forty-three years of age and had never sung a single verse in my life. I had to sing songs hundreds of time before I could learn them. A friend of mine in Manila wrote me, advising me not to become the George Goddard of the Church. «Still,» he said—and he drew a big black line under «nothing»—«If you can learn to sing, nothing need discourage anybody.» I agree with my friend, therefore, nothing need discourage you in learning to sing, because I have learned, and I propose to learn to do better than I can now. So much on singing.

The subject that has been given me is «Keeping pace with the Children.» I say we shall learn to teach the children to sing, as we learn to sing; and we shall learn the lessons given here by these leaders of singing, and take these things back into our schools. Find some of our young people that think they can't and show them they can, and teach them to sing, and they will thank you for it; and as they sing they will enjoy singing. I never enjoyed singing more in my life than when I myself learned a year ago. It is on the principle of the good sister that went to the fast meeting, and when she was there she got up and spoke. When she came away, she said, «We had the finest meeting I ever attended; there was the best spirit there I ever knew.»

«Who spoke?» asked one.

She said, «I did.»

Get them to sing, and it will be one of our



means of keeping pace with our children. I have met some children that have left our schools because, as they say, they are behind hand; one boy said he was growing, but his school wasn't. If you love the work of the Sunday School, if you love the souls of the children, there is no danger of the schools not growing, and the way is to remember all the lessons given in this Convention, and carry them home with you. Don't fail to get together often, and plan and scheme, and you will get ideas whereby the children cannot get ahead of you. But lazy teachers, and lazy superintendents also, the children will get ahead of them. The instructors who will teach the Articles of Faith by standing up and reading them themselves—who cannot take time enough to learn them, will get behind hand for setting such an example. Now by meeting together often, you are bound to have ideas come to you. The Lord will bless you in meeting together and explaining, and planning for the benefit of the Sunday School. If you meet together and talk with those that you are associated with, you will keep pace with the children, and you will always keep ahead of them. A teacher that feels the responsibility of his position, and who has a love for his calling as a teacher is bound to keep ahead of his pupils. I never studied so

hard in my life as I did when I was teaching book-keeping and penmanship in the University. I had to plan and scheme to try to get ideas into other people's heads. I never had such a regard for teachers in my life as I have had since I tried it myself. I have loaned many a boy a half dollar and he never failed to charge me up with it; and when I would borrow a half dollar, he was sure to credit it to me. I had to study, I had to read up, and I had to get illustrations. And if we have interest in the work, there is no danger in the world but what we will keep ahead of the children and they will not get ahead of us. We want to remember the lessons that have been given here. Have the children feel cheerful and comfortable, and then they will delight to attend school. I look back with joy and gratitude to the days I spent in the Sunday School; and as I said on Sunday afternoon, I thank God for the men that taught me. They were full of love for the children and for me. And where the workers in the Sunday School love the children and desire to benefit them, there is no danger of that Sunday School running behind, or that the children will want to go to some other and more interesting place. May God bless you, I ask, in the name of Jesus. Amen.

(TO BE CONTINUED.)



### CHINESE TEMPERAMENT.

ONE of the most singular and striking contrasts between the foreigner and the Chinese is the restlessness of the former and the phlegmatic stolidity of the latter. All who are familiar with American life know the restlessness, the ever changing positions of the people of this country. There is a nervousness that enters into all the affairs of our life that is absolutely unknown

to the inhabitants of China. The Chinese will remain in one position for hours and hours at a time. As a handicraftsman he will stand in one attitude from pale morn till dusky eve. There is a monotony in Chinese life that is utterly painful to the foreigner. Their endurance is simply marvelous from childhood to old age. The American baby wriggles all over creation. It is said that the Chinese



A CHINESE SCHOOL.

baby will keep the same position for hours without a hint of discomfort. Those who have visited their school in the Chinese quarter of San Francisco and have observed for any length of time the children at their studies will notice among them a quietness and a monotonous attitude in work that could not be seen in any other school in America. Hour after hour the children will plod at their lessons with scarcely a motion.

One writer speaking of the Chinese and their endurance or indifference to what we call ease and comfort in this country says that they will sleep across three wheelbarrows, with their heads down, mouth wide open and a fly inside without the slightest indication of a disturbance. Those who are familiar with their race in this country will

realize in some measure the truth of this statement. The Chinese can really sleep anywhere. They are so indifferent to their physical surroundings that they can be at ease and indeed sleep almost anywhere. Fresh air does not seem necessary for their health, and they are wholly indifferent to those surroundings upon which even our existence in this country and Europe would seem in some measure to depend. Noises of all kinds do not disturb them in their sleep. They are not nervous in sickness and care nothing about silence when they seek rest.

Wonderful stories are told of their endurance in hospitals, and one might almost be led to suppose that they possess a very inferior nervous system, a nervous system that renders them largely insensible to pain. They



need no anæsthetics to quiet their nerves, and meet life without any effort to avoid any of its harshness, or to mitigate its pain. Things must be so because they are so, and what is the use, according to their logic, of man's undertaking to change the ways of fate.

They are never wrought up about evils and misfortunes to come. They meet life in its daily march and accept the conditions about them with the resignation of the fatalist. In their country they may have too much rain or too little, if too much, they are endangered by floods, if too little they must suffer from drouth; but they contemplate the prospects of the future suffering with an equanimity and a resignation that could hardly be found

among any other people in the world. Among them there are no unhappy expectations to disturb the even tenor of their ways, and in this total want of thought for the morrow they are wholly unlike Europeans or Americans who suffer sometimes as much or more from the thought of an evil day as they do when it has actually arrived. Among us, in life our pleasure or our pain is often determined by the peculiarity of our temperament, in the sense that that word is used and understood among us. Among all the people of the world none approach nearer the regularity and constancy of a machine than the Chinese. Once regulated they run for life.

*J. M. Tanner.*



### A QUESTION ON TITHING.

**A** CORRESPONDENT who lived in one settlement but afterwards joined another ward, from which she intends to move again and make another place her home, asks us where she ought to pay her tithing.

In the place in which she has her home—in the ward where she has her standing in the Church.

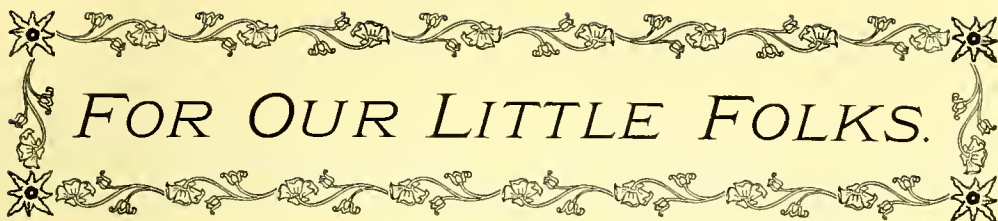
times, although not always in the same terms. It admits of but one answer. It should be clearly understood that in paying an honest tithing neither the expenses for food nor any other personal expenses are taken out first. The tithing is paid on the total income, and from that which remains payment is made of the board bill or any other bills that the person may have to meet.

The same correspondent wants to know whether she shall pay her board bill out of her salary before she pays her tithing, or whether she shall pay her tithing on her month's wages and pay her board bill afterwards. She says that some have advised her that if she pays tithing on the cost of her living, then the people who receive it will pay on it again, which would make a double tithing, etc.

This question has been asked a great many

It must be remembered that it is the person who is tithed, not the thing. There is no such thing as a tithed dollar, a tithed bushel of grain, or a tithed yard of cloth. The same dollar may be used in the payment of the tithing of a hundred different persons, but that does not change its value in the payment of tithing or in any other way. It is worth just the same, no more, no less than every other dollar.





# FOR OUR LITTLE FOLKS.

## TO THE LETTER-BOX.

### A New Meetinghouse.

LABELLE, IDAHO.

The brethren in this ward are building a nice new frame meetinghouse. Our old meetinghouse, where we still hold meetings, is a log one; but we have real good meetings and Sunday Schools, also Primary meetings and Religion Classes. I attended Sunday School forty-seven times last year. I am eleven years old, and I pay my tithing and try to keep all the commandments of God. My father is Bishop of this ward. My mother is troubled a great deal with pain in her head; and when the Elders administer to her she always gets better.

GRACE MORGAN.

### Faith in God.

CENTRAL, ARIZONA.

I love to hear my papa read in the INSTRUCTOR. He was very sick this winter, and the doctors said he could not live. But the Elders came and administered to him and prayed for him and he got well, and is well now. And I know that if we are good God will hear our prayers. I am eight years old, and am a member of the first intermediate department.

ALICE ALLRED.

### Fasting and Prayer.

OGDEN, UTAH.

Last spring my papa was very sick indeed. No one thought he could live. We fasted

and prayed for him and the Lord heard our prayers and Papa soon got better. I am nine years old; I like Sunday School and Primary and the JUVENILE INSTRUCTOR. And I thank the Lord for His goodness.

JAMES MARTIN.

### Grandfather's Death.

MOAB, UTAH.

Sister McConkie, our Primary president, is a good teacher. My grandfather died last December, at Bloomfield. He was president of the San Juan Stake of Zion. I am ten years old, and live on a nice farm. We have had two or three snow storms this winter. I know the Gospel is true and that God has answered my prayers many times.

PHILIP SORENSEN.

### Building Reservoirs.

EAGAR, ARIZONA.

We love Sister L. L. G. R., and hope some day she will come to visit her little readers in Arizona. I am a farmer boy. I was thirteen years old at Christmas time. The boys out here have to learn to build reservoirs, to get and save water for the farms. Last summer I worked for three weeks on one, fifteen miles above this place. I drove a team to run a wheel scraper. When President Joseph F. Smith was here not long ago, the Sunday School children all raised their hands and showed him that they did not wish to move away from this Stake, but would stay here

and go to school in our new academy in St. Johns.

GROVER C. UDALL.

P. S.—Named for President Cleveland because he showed kindness to some of our people just before I was born.



Subscribing for the "Instructor."

GROVER, UTAH CO., WYOMING.

We have read so many letters in the JUVENILE we thought we would try to write one. We have had the JUVENILE so many years, that we thought we could not do without it this year. So each of us gave our father fifteen cents, of our own money, if he would again send for the JUVENILE. We go to Sunday School and Primary and Religion Class, and we want to learn all we can of the Gospel.

MYRTLE R. JENSEN. Age 10.

ERLE JOSEPH JENSEN. Age 7.



The "Instructor" as a Birthday Gift.

HOOPER, UTAH.

I am eleven years old, and the JUVENILE INSTRUCTOR was given to me for a birthday present. I think it is the best paper I have ever read. We have not had Sunday School for four weeks on account of sickness and contagion. But I hope everybody will get well soon, and we can enjoy Sunday School again.

JOSEPHINE COTTLE.



And Bob, the Cat.

PAYSON, UTAH.

I am a little boy seven years old. I live in the First ward of Payson. I go to Sunday

School, Religion Class, Primary and day school. I have two little brothers, one five years and one six months old. And I have a cat we call "Bob," because he has a bob-tail. This is my first letter.

ETHABERT REECE.



Their Grandma in Sunday School.

NEELYVILLE, IDAHO.

Our papa is on a mission in England. He has been gone one year. Our grandma is one of our teachers in Sunday School. She is seventy-one years old and has half a mile to walk, but she is there every Sunday to teach us good things. We live by the Snake River, four miles from American Falls.

WALTER WOOD. Age 9.

VIOLET WOOD. Age 6.



A Good Beginning.

BORDER, IDAHO.

I go to Sunday School in Raymond, six miles from our ranch, where we live. I am eight years old, have been baptized, say my prayers, pay my tithing and hope some time to be a Mormon Elder.

ELDON W. COOK.



A Testimony.

PAROWAN, UTAH.

I am ten years old, and I know the Lord answers prayer. When I was about seven years old I fasted and prayed to the Lord for a baby, as I was the only child my mama had. He sent us a sweet little girl baby and we named her Marguerite. My mama is the Primary president, a Sunday School teacher, day school teacher and she teaches in the

Religion Class. I hope I will grow up to be  
a good Latter-day Saint.

GEORGIA DALLEY.



Molly, the Pony.

RIGBY, IDAHO.

I am eight years old, and I go to school.  
I have a pony that we call Molly. When I  
go into the yard and tell her to come to me  
she will come and hold down her head for me  
to bridle her. If I tell her to shake hands  
with me, she will hold up her foot. She is  
fifteen years old.

Your friend,

ELMO J. CALL.



An Unfortunate Little Sister.

SANTAQUIN, UTAH.

I shall be eight years old in March. I have  
two little sisters, one is five years old, she is  
deaf and dumb. The other will be three  
years old in March. I love them both very  
much. I go to Sunday School; my pa is su-  
perintendent.

ETHEL MAY CUSHING.



Trying for a Prize.

PLEASANT GROVE.

My papa takes the JUVENILE. I go to  
school. I am seven years old. I will try to  
get a prize at Sunday School this year. I  
have two sisters and three brothers. I know  
all my words at school.

JESSIE NOBLE.



Our Little Letters.

Not a third of the kind little letters  
That come to our box can be printed;

Though they're all bound in «love's golden  
fettters,»

And with «love's fairest roseates» tinted,  
But, dear little writers, believe me,

If one of your letters should fail  
To come to my hand, it would grieve me,  
And I'd feel like—reproving—the mail!

And this I've been wanting to write you;

Many names, even, we cannot mention;

Yet this grateful thought must delight you,

That your angels can give due attention;

That the faith and the hopes you're expressing

As you write, are recorded above;

And to each name a credited blessing,

In their great book of life and of love.

The editor too, and conductor,

Are gratified that such a treasure,

The little folks find the INSTRUCTOR,

And in reading it take so much pleasure.

So send us your letters and stories,

Dear children, from near and from far;

They are welcome as bright, sparkling rories.\*

Your faithful friend, L. L. G. R.



#### DOUBLE CHARADE.

A word of five letters which may be read

Forward or backward the same;

Take away the foot and cut off the head,

And you find your mother's name.

Five letters that read like the first, again,

Your aunt or your sister may be;

Remove but the head this time, and then,

Your father's name you see.

*Lula.*

Answers will be given in next number; and  
accompanying them, the first name that  
reaches us with the correct solution.

---

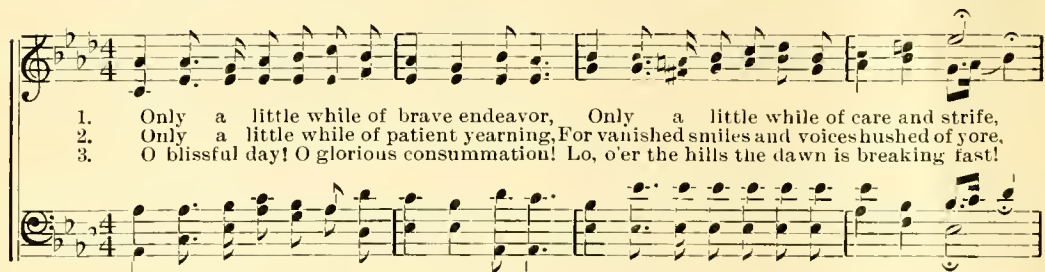
\* Dews.



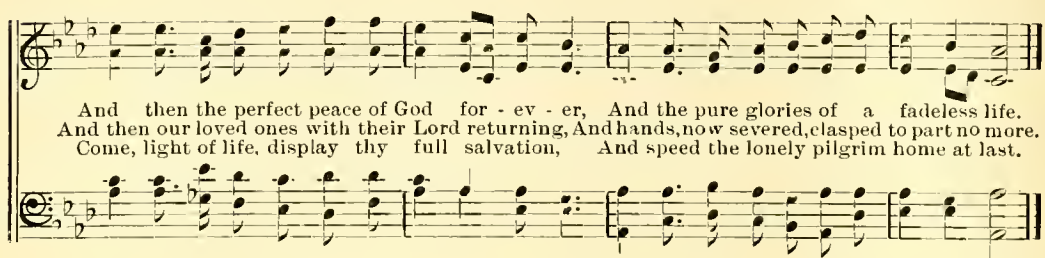
# ONLY A LITTLE WHILE.

WORDS BY S. C. LOWRY.

MUSIC BY H. H. PETERSEN.



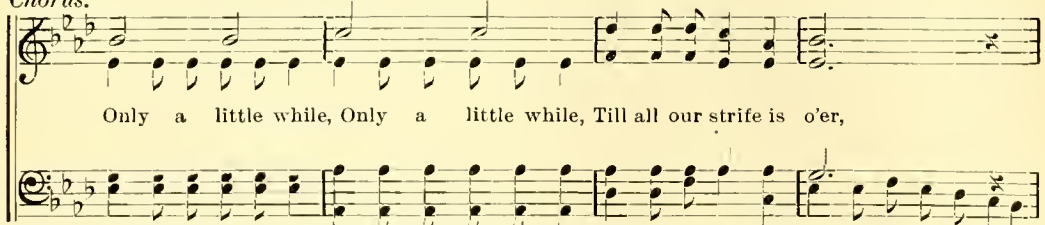
1. Only a little while of brave endeavor, Only a little while of care and strife,  
 2. Only a little while of patient yearning, For vanished smiles and voices hushed of yore,  
 3. O blissful day! O glorious consummation! Lo, o'er the hills the dawn is breaking fast!



And then the perfect peace of God for - ev - er, And the pure glories of a fadeless life.  
 And then our loved ones with their Lord returning, And hands, now severed, clasped to part no more.  
 Come, light of life, display thy full salvation, And speed the lonely pilgrim home at last.


On - ly, On - ly

*Chorus.*



Only a little while, Only a little while, Till all our strife is o'er,  
 Just a little while

Beck - 'ning voic - es call us from yonder shore.



Beck'ning, beck'ning voic - es call us from yonder shore, yonder shore.  
 Beck - 'ning

Beck'ning voices, Beck'ning voices, call us from yonder shore.

**FREE. GRATIS.**

**6 PRIZES FREE**

1 Solid Gold Shell Gem Set Birthday Ring, warranted; 1 Chain Bracelet and Lock, 1 Isis Lucky Stone Stick Pin, 3 Pieces Silver Plated Ware—Butter Knife, Sugar Shell and Pickle Fork. All 6 above Prizes (and our Watch Offer) mailed at once entirely free for selling only 15 Ten Cent Packages of Rose Perfume. Send address to day (no money). We mail Perfume to be paid for when sold.

**MUTUAL CO., Dept. L.E., 88 Griswold St., DETROIT, MICH.**

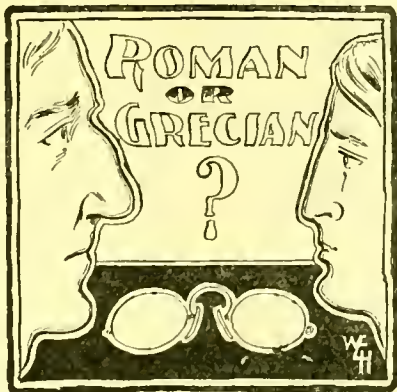
**Optician.** J. H. KNICKERBOCKER tests eyes free. Lowest Prices. 259 Main St., Salt Lake City.

**CATARRH CANNOT BE CURED**

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.



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May be Roman, Grecian, Pug, Long, Full or Slim. If you can wear a nose glass we can fit it. If you can't we'll tell you so and it will be the final decision, on which you may rest. We are experts in fitting frames as well as eyes.

**JOHN DAYNES & SONS,**  
Jewelers and Opticians.

26 MAIN STREET, OPP. Z. C. M. I.

**Are You Well Heeled?**

(Keep out of De Wet.)

If not

Call on

**W. J. NEWMAN**

No. 120 South

**MAIN STREET.**

**Keep Well Shod**

**with Stylish and**

**Up-to-Date Shoes.**

**LOWEST PRICES.**

**BEST GOODS.**

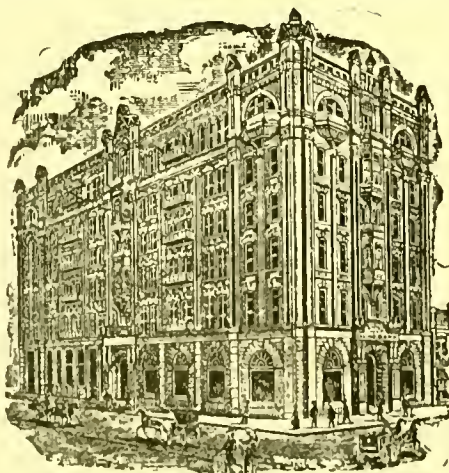
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AND WHEN YOU GET A DOLLAR**

• Deposit it with •

**ZION'S**

**Savings Bank & Trust Company.**



We pay 4 per cent. interest on Saving Deposits in any amount, from \$1.00 to \$5,000. Larger amounts only taken under special arrangements with the President or Cashier. Write for any information desired.

**LORENZO SNOW, GEORGE M. CANNON,**  
President. Cashier.

R. K. THOMAS DRY GOODS CO.,

67, 69, 71 MAIN ST.

We Invite Attention to  
Our Immense Line of

## Wash Shirt Waists.

SPECIAL FOR CONFERENCE WEEK.

50c Shirt Waists . 29c.

75c Shirt Waists . 50c.

1.25 Shirt Waists . 75c.

1.75 Shirt Waists . 98c.

Flannel, Henrietta and Mohair Waists

40 Per Cent Off.

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GREAT REDUCTION

IN PRICES FOR THIS

CONFERENCE SALE.

R. K. THOMAS

DRY GOODS COMPANY.

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as are offered in the . . . . .

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THE MOST SERIOUS SACRIFICES this State has ever known  
are now being made

**TO CLOSE OUT THE ENTIRE STOCK.**

We have adopted vigorous measures to effect our purpose, and propose to make a distribution of Dry Goods at Prices that will make this A Memorable Sale to Every Participant.

The Balance of Stock Must be Turned into Cash, therefore,

WE'VE CUT PRICES ALMOST IN TWO  
AND LET GOODS GO!

If money-saving has any charms for you—you'll do well to heed our advice to buy now. Don't deceive yourself into thinking, that present prices will continue, for when this sale ceases the chances will vanish permanently.

It's not an ordinary event, but

An Absolutely Unmatchable Sale, brimful of Bargains, at Prices that  
will Challenge your Appreciation and will Make you Buy. ❀ ❀

Destruction of a Season's Profits  
and Loss of Part of the Cost  
is the Order of the Day. . . .

It will be extreme extravagance to pay regular prices elsewhere.

# F. AUERBACH & BRO.

When visiting to the nearest post office for the paper.

To ascertain which is the Best Advertising Medium we make this

## OFFER.

To any girl who will send us \$1.00 with this advertisement we will send postpaid, subject to return and money refunded if not satisfactory, a beautiful heavy weight sterling silver chain bracelet with heart lock and key and one friendship heart attached. The heart is of sterling silver with the Salt Lake Temple beautifully embossed, true as a photograph. This is about one-half the regular price, and holds good only when accompanied by this advertisement. Name or Initials engraved without extra charge.

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JEWELER,

41 W. 2nd So. Salt Lake City.

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Wells. Fargo Express Co., S. L. City

[133.]

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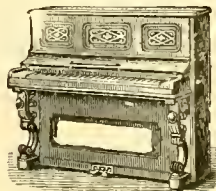
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From \$300.00.

**ORGANS** 

From \$50.00.



GUITARS, MANDOLINS,  
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BAND INSTRUMENTS,  
SHEET MUSIC  
AND BOOKS.

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MAIL ORDERS PROMPTLY AND CAREFULLY FILLED.

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# Grand Conference Sale!

COMMENCING APRIL 1ST, FOR 15 DAYS.

LOOK AT THIS AND THEN WONDER HOW WE DO IT.

## GROCERIES.

10 Pounds Straight Yellow Corn Meal.....	20
16 Pounds Straight White Corn Meal.....	20
10 Pounds Straight Graham Flour.....	20
3 Packages Friends' Oats.....	25
3 Packages Peery Bros. Wheat Flakes.....	25
3 Cans Beatrice Corn.....	25
4 Pounds Sago.....	25
4 Pounds Tapioca.....	25
3 Cans Peas.....	25
Parlor Matches, 1 doz. Boxes.....	10
½ Gal. Cans Molasses.....	25
Utah Dried Peaches, very nice, per lb.....	5
Bring Your Tithing Scrip You Can Get Anything With It at our Store.	

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We must sell. None better Made by M. D. Wells and the C. M. Henderson, all warranted.

33⅓ Per Cent. Off for this Sale. Come and See Them.

## DRY GOODS.

Best Quality Amoskeag Gingham.....	5
L. L. Factory.....	5
All Blue Standard Calicoes.....	4¾
Coates' Spool Cotton, 6 for.....	25
Our Own Carpet Warp, per bunch.....	\$1.15
Ladies' Satin Waists, 50 Per Cent Off.	
Dress Goods, 33 1-3 Per Cent. Discount.	
Near Silks and Sateens, 33 1-3 Per Cent. Off.	
Ribbons, Largest Stock in the City.	
1000 Pieces Washable Percales, per yard.....	5
Lace Curtains, 36 in. by 3 yds. long, pair.....	59
Large Size Blankets, per pair.....	65
Best Grade Table Oil Cloth, per yd.....	15
Patent Spring Window Blinds Complete, Linen.....	39
Ladies' Fleeced Wrappers Just Half Marked Price.	

## MEN'S OVERCOATS AND USTERS.

25 Per Cent. Below Actual Cost.

### MEN'S HEAVY DUCK OVERSHIRTS,

Regular Price 75c Sale at 45c

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Regular Price 65c for 35c

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Regular Price 35c for 25c

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### MEN'S LINED GLOVES,

Positively One-Half Price.

### MEN'S CLOTH NG, 35 Per Cent. Discount.

### BOYS' CLOTHING,

We will Sell for 50 Per Cent. Off.

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A Large Variety of Artificial Flowers.

Ladies' Trimmed Hats From 75c.

Ladies' Mexican Hats " 50c.

Ladies' Leghorns " 75c.

Misses' Leghorns " 25c.

Children's Beauty School Hats, Our Own

Make, Large Variety, 30c, 75c, and \$1.00.

Bring in your Hats, and we will Trim them for a Coupon from the Juvenile without charge.

### COUPON FROM "JUVENILE INSTRUCTOR"

No. .... Date, .....

PRESENT THIS TO CASHIER OF THE

PEOPLE'S CASH STORE,

TO GET YOUR HAT TRIMMED FREE.

Don't Fail to Cut Out the Coupon.

We will have our GRAND MILLINERY  
OPENING Monday, April 1st,

Come and see our Grand Display of Ladies' Trimmed Hats. Our Lady Milliners will be on hand to trim your hats to order at one-half Milliners' price.

THIS SALE WILL COMMENCE MONDAY, APRIL 1, FOR 15 DAYS ONLY AT  
THESE WONDERFULLY LOW PRICES.

Everything Just as Represented or Cash Returned.

Send in your Mail Orders.

# PEOPLE'S CASH STORE,

COR. RICHARDS AND FIRST SOUTH STREETS.



# How is This?



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## JUVENILE INSTRUCTOR

Can now be had at the following  
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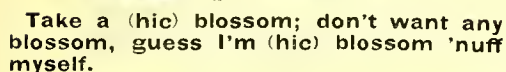
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Use no more imported shoe dressing. Get W. B. CHAPMAN'S OIL DRESSING at 25c. per bottle, up. Guaranteed to preserve leather, either fine or coarse. Any kind of oil can be bought at 408-410 South State Street, Salt Lake City.

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Gents' L. D. S. Fine Knit Garments.....	1.25
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L. D. S. Heavy Knit Garments.....	1.50
L. D. S. Wool and Cotton Garments.....	2.00
L. D. S. Wool and Cotton large Garments .....	2.25

Send us your height, weight, and breast measure, and add 20 cents for postage and we will mail them to you.

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Men's White Unlaundered Shirts.....	35c
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Bandanna Handkerchiefs.....	5c
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## TIME

TABLE.

LEAVES SALT LAKE CITY.

No. 8—For Grand Junction, Denver and points east .....	8:30 a. m.
No. 2—For Provo, Grand Junction and all points east .....	8:15 p. m.
No. 4—For Provo, Grand Junction and all points East .....	8:20 p. m.
No. 10—For Bingham, Lehi, Provo, Heber, Mant, Belknap, and Intermediate points .....	7:50 a. m.
No. 8—For Eureka, Payson, Heber, Provo and Intermediate points .....	5:00 p. m.
No. 8—For Ogden and the West .....	11:00 p. m.
No. 1—For Ogden and the West .....	1:00 p. m.
No. 5—For Ogden and the West .....	9:45 a. m.
No. 42—For Park City .....	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 5—From Provo, Grand Junction and the east .....	9:30 a. m.
No. 1—From Provo, Grand Junction and the east .....	12:45 p. m.
No. 8—From Provo, Grand Junction and the east .....	10:50 p. m.
No. 8—From Provo, Heber, Bingham, Eureka, Belnap, Mant, Intermediate points .....	6:00 p. m.
No. 8—From Ogden and the West .....	8:20 a. m.
No. 2—From Ogden and the West .....	3:05 p. m.
No. 4—From Ogden and the West .....	8:10 p. m.
No. 7—From Eureka, Payson, Heber, Provo and Intermediate points .....	10:00 a. m.
No. 41—From Park City .....	5:45 p. m.

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\$5.50 Double Tube Tires \$5.50. Everything Else in Proportion.

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LET THE  
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RISK.

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Means preparing for life if you live or for death if you die Every dollar you pay into the company is a dollar saved and a dollar invested, and will bring you good returns. In the event of death your family is provided for, but

**YOU DON'T HAVE TO DIE TO WIN.**

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If you want a Bargain in Ribbons  
and Laces it will pay you to see our  
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12 yards Valenciennes Lace for . . . . . 10  
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***ALL OTHER NOTIONS IN  
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**WRITE FOR PRICE-LIST.**

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Dr. Browder treats all diseases—acute or chronic—on terms that all can afford. Osteopathy, the drugless science, leads the world in the treatment of old chronic troubles, diseases peculiar to women receive special attention.

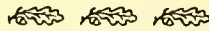
Dr. Browder is a graduate under Dr. A. T. Still, the founder of the Science of Osteopathy.

DR. U. M. BROWDER, A.M.D.O.

212 D. F. WALKER BUILDING.

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# Politics, Law, Business.

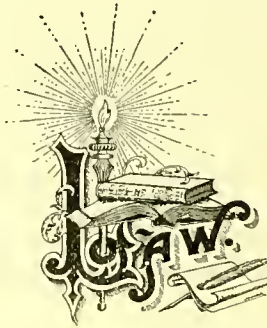


You may talk against politics, but many young men of this State will continue to be elected members of the city council, school boards, or justices of the peace, City, County and State officers, etc.; and they must obtain a knowledge of law or they cannot succeed; business men, too, must know the law or suffer losses. Therefore,

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## SPECIAL NOTE. ❁ ❁ ❁

As a Missionary Work we will send the Semi-Weekly News to any one in the outside world at points where there is no organized branch of the Church, for half price, or \$1.00 a year.

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**M.**  
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T. G. WEBBER, Superintendent.

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